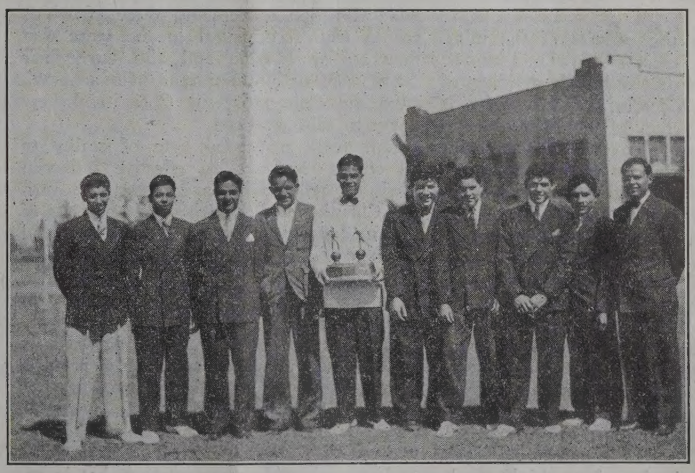
Zions Herald

THE INDEPENDENT METHODIST WEEKLY

UNION THEOLOGICAL SEMINARY NEW YORK



Above—Football Practise. *Below*—Winners of Awards

Athletics at the Spanish American Institute

Building Manhood—See page 673

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The Price We Must Pay

For the Realization of the Ecumenical Ideal

JOHN R. MOTT

[An excerpt from an address given at the close of the Ecumenical Conference, which met recently in Toronto]

If we are to enter into the full realization of the ecumenical ideal, what prices must be paid? In answering this vital question I shall confine myself to definite things which each one of us can do, and likewise things in which we should seek to enlist our colleagues as we return to our constituencies.

1. We are all summoned to make the ecumenical cause the subject of thought. No undertaking calls for more thought, owing to the importance of the issues involved, and owing to the baffling difficulties to be surmounted. I am reminded of the penetrating generalization of Bishop Gore not long before his death. He said we can account for the existence of most of cur unsolved problems in this way, "We do not think and we do not pray." "We do not think"; we do not use to the maximum the highest power God has given us, the power of thought. "We do not pray"; we do not bring to bear the superhuman power manifested in the pathway of real prayer. What should characterize such thinking or study? It should be fresh, for we are dealing largely with a virgin field. It should be thoroughgoing; superficiality at this point accounts for not a few of the disappointments in the negotiations to foster genuine unity. From the nature of the case, it must be forward-looking and courageous. Again from the nature of the case, it must be united thinking.

2. Involved in the exercise of the mind is the use of the memory. Few subjects call for larger knowledge and understanding of Church history and Christian biography. It takes us back to the original mandates, to the foundation-laying days, and to the great traditions of our various communions, and likewise to their evolution or development.

3. The use of the mind on such a subject demands the exercise of the imagination. Jesus Christ placed a great strain on this faculty of the mind when He proclaimed the Golden Rule—that we are to do unto others as we would that they should do unto us. This is a wonderful gift—the gift which enables us to put ourselves at the point of view of others and to understand them, especially those from whom we differ. It is the gift which also enables us to project ourselves into the future. A good rule, especially in this tragic time, is to think, speak, and act now as five years hence, ten years hence, we shall thank God we did. We do well to bring our imagination more into action by visualizing, as it were, the unnumbered multitudes who make up the heavenly host, by far the greater part of the truly ecumenical fellowship. What comparatively isolated and lonely lives we live, surrounded though we are with the cloud of witnesses!

"O blest communion, fellowship divine,
We feebly struggle, they in glory shine.
For all are one in Thee, for all are Thine."

4. Mutual sacrifice is one of the prices of the realization of the wider and more enriching fellowship. Again it is well to remind ourselves of the cost, with special reference to paying it. I have come to question results in this field which come without real sacrifice. "Except a grain of wheat fall into the ground and die, it abideth by itself alone; but if it die, it bringeth forth much fruit"—the great harvests.

5. Another price, from which we shrink, but which must be paid, is that of repentance and confession. We need to dwell on our divisions, under the blaze of the light of Christ's example and of His commandment of love, and likewise under the shadow of His Cross, designed to break down all that divides us who bear His Name, until the great sinfulness of what created and perpetuates much of the tragic separation among Christians humbles us, causes conscience to tremble, and leads to repentance and confession. Not until this deep sub-soil work of the Spirit of God takes place, as shown in the forsaking of the sins of intolerance, uncharitableness, pride, and selfishness, and in the exhibition of right attitudes in speech and other relationships, can a genuine and triumphant ecumenical movement be developed.

6. It is well also to remember that the realization of the ecumenism we so much desire will never be achieved apart from great acts of trust. Most of my life has been spent in helping to plant and develop four world-wide Christian movements, three of which are in truth ecumenical in the sense that they are world-wide and also have their doors open to all Christians who acknowledge the Deity of Jesus Christ and bow down to Him as Lord.

7. It lends a needed note of reality to all efforts to foster an effective universal Christian fellowship, to confront the various Christian bodies with the stern facts of the magnitude, complexity, difficulty, and urgency of the world mission of the Christian faith. Just as war tends to obliterate party lines and to fuse together divergent elements in the realization of the all-embracing national unity, so taking seriously Christ's program and its exacting requirements renders inevitable the weaving together in basic unity His true followers.

8. The number of Christian gatherings with world-wide objectives, and with more or less world-wide representation, has in recent decades been multiplying. We think at once of Stockholm and Lausanne, also of the meetings of the International Missionary Council at Edinburgh, Jerusalem, and Madras, of the great Quadrennials of the Student Volunteer Movement, of the long series of Conferences of the World's Student Christian Federation, of the Y. M. C. A., of the Y. W. C. A., and of World's Sunday School Union. Without doubt these gatherings render a great service in developing an ecumenical consciousness and fellowship.

9. There is imperative need of developing a special literature dealing with a wide range of ecumenical questions. Not a little invaluable material in different languages is hidden away in the archives of varic munions and of interdenominational which should be made more general able for speakers, writers, and teach

10. What price has to be paid to our ecumenical ideal? It imperati mands that large drafts will have to on the time of literally hundreds of busy and preoccupied men and wo authentic Christian experience and tion, coupled with gifts of leadershi for? To give addresses on ecumeni jects at national, denominational, ec cal gatherings, at summer schools of Christian bodies, at special inter-de tional meetings of large possibilities, many a meeting in indivdual parish c Exchange of pulpits in furtherance ecumenical ideal might well be m one hundred fold. Others, speciall fied, are needed to prepare and courses of lectures in theological se and at strategic ministerial meetings

11. There needs to be called int little bands of kindred spirits who w as creative cells, or vital, contagious of the most highly effective ecumenic ing and advocacy. In my world tr half a century, not to mention my continued study of religious biogr have been convinced of the highly-r ing value of this means in the exten upbuilding of the most vital and Christian movements. From the natu case such a means is possibly more in furthering the ecumenical object in almost any other undertaking. same time it will be more difficult comes, as it must increasingly, to for national and inter-communal group pily such intimate fellowships are r ing in spite of handicaps of distar guage, and ecclesiastical backgroun

12. It would be difficult to overs value of retreats—local, regional, international. Nothing can take the this means. It rests on the practise Lord Himself and His disciples. Ag again throughout the history of the it has proved to be the fountainhe rience of notable spiritual movemen cent highly significant and fruitful of this vital means was the spiritua held in Southern California of a de of leaders sent over from the Chu Japan, and representatives of the of the United States. To my dyin shall not forget a meeting of spiritua ship in what was then called St. Pe Russia, alone with the High Procu the Holy Synod of the Russian C Church, and the ranking ecclesiasti Church of Rome from the then Poland; or an occasion of like spiritu ing and helpfulness with Professo Jones of the Society of Friends, and a Church Bishop, in a little cabin on t seas, during the World War.

13. All this suggests, in the light o

(Continued on page 682)

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Indispensable Unit---The Family

The New Civilization Must be Built Around the Home

LESTER L. ROUSH

ıs never before, it should be understood that a ety is an exceedingly high moral and spiritual ent. It presupposes the right mood in personal ly life. In recent decades titanic forces of destruc- turned loose a *blitzkrieg* against personal, fam- national morals. A state of mind, paganistic in , contrary to man's individual aspiring life, and relationships permeates much of our present day ıy.

irit of self-sufficiency, of scientific naturalism, a assumption of individual rights now threaten el of the traditional Christian home. Once the ı home was the dynamo for religious motivation. was of such pressing importance as to disturb ly worship hour, not even the harvest, nor the rrival of long-awaited guests.

anity, as taught in the home, could give a new ɔn to socio-political relationships. The spiritual of primitive Christianity was reviewed with con- hat it could master all problems, personal and such stalwart faith functioning in every area new social and national life would be born all would enjoy the rule of God rather than of

f the most disintegrating forces of American e is the lack of family loyalty. Loyalty to parents, ers and sisters is necessary. But there must be a yalty to challenge every member of the family— to which father, mother, son, and daughter are equal obligation to fulfil; a loyalty which out- very loyalty in the world. Such loyalty can abide 'Jesus Christ, His Son our Lord." Adherence to yalty will give the family a new power for mag- effective living. It will hold the family together ɔly the world with power for rebuilding civiliza-

ıon observance of such a faith does not require a *aire* attitude toward progress. It does not mean standards set by family society must be observed. There is little reason why we should assume the faults of husband or wife, or child because they are members of a common hearth group. New generations should throw off the petulance and follies of traditional blindness. In some instances it may require isolation, but if the isolation is spiritual, not mechanical, it will be wholesome. Like Joseph of old it may work the redemption of those who made the isolation necessary.

Emerson in his "Essay on Self-reliance" disclosed the truth of this fact. "Say to them, O father, O mother, O wife, O brother, O friend, I have lived with you after appearances hitherto. Henceforward I am the truth's. Be it known unto you that henceforward I obey no law less than the eternal law. . . . I shall endeavor to nourish my parents, to support my family, to be the chaste husband of one wife,—but these relations I must fill after a new and unprecedented way. I appeal from your customs. I must be myself."

Once again the American family needs to function as a social unit so that citizens of this country will have both courage and conviction to struggle with the "powers of this world," whom the church has been commanded to overcome. Labor unions, socialist movements, and the like would then be superfluous. The church of Jesus Christ could rise to its power as a transformer of society. It could be true to its calling and fulfil its promise so that not even the gates of hell would prevail against it. Preachers could without fear preach passive resistance, and the nation place its trust in the Christian practises of spiritual defense.

Two influences largely governed the traditional American family. One resulted from Calvinism, in which the religio-political principle reached its highest state of development. Thus was the rise of dictators on this continent prevented and a democratic government attempted. The strength of this influence resided in the fact that it sought to make of its adherents God-conscious militants who knew what they believed and why they believed it, and who were willing to pit their convictions even against

a dictator state. The other dominating influence on early American home life was that of Pietism. It was the outgrowth of Lutheran doctrine. The church was accepted as the cultural and social force of sufficient magnitude to establish justice in both political and economic life. At a time when all Europe, as it is doing again today, was seeking justification by works, they saw the truth of justification by faith, (Romans 1:16-17.) For the early American family, the practise of this principal meant emancipation spiritual, economical, and intellectual.

In the later colonies we had a fusion of these two vital influences. As a result there grew up in these early families, all unknown to them, the best example we have of the Kingdom of God in American life. It resulted in a free state, a free press, a free church. It was the dawning of a new world, religiously, economically, politically. In this task the redeemed spiritual man had the double obligation to God and man, and more, he had a motivating Power to enable him to achieve it.

The early government of these family-controlled communities approached a Bible Commonwealth with God, not a king or emperor, as ruler. They saw, as did William Penn, that "men must be governed by God or they will be ruled by tyrants." Scarcely does history furnish examples of higher standards of morals and ethics than existed in these early settlements.

Spiritually every home can be a stately palace. The most humble cottage in material wealth can be the richest in eternal values. Every home should, as Cowper pleads:

> "Maintain its hold with such unfailing sway,
> We feel it e'en in age, and at our latest day."

A fundamental rule in maintaining the ideal home is to "love the Lord thy God with all thine heart, and with all thy soul and with all thy might." This should be followed by the more ancient injunction, that these teachings be imparted to the children both in the home and in the public places. By so living, individual members of the home become Christlike, they discover the secret of magnanimous living, they seek the common guidance of One who is over all and in all.

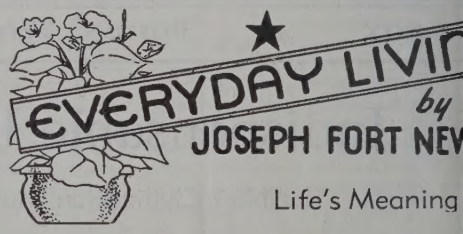
The springing up of a double standard of morality defeated the object of these early families who sought to establish the rule of God, of absolute justice in every realm of human activity. To them religion had been a cultural and social force of the first magnitude in the critical moments of their life. But when there began to exist one standard of morality for private life, and another for social, political, and national behavior, it frustrated the faiths of those who aimed to "subject all decisions to the Word of God."

If the new civilization is to be reconstructed on principles of eternal value, the standard of double morality must be overthrown. The God of the Sunday morning hour of worship must be the God of family life and the God in every realm of business and political relationship.

A study of history discloses the fact that those families who came under Puritan and Pietistic influence gave to Western civilization a distinctive spiritual tone. It has tended to keep it from becoming over-secularized. When a culture is purely secularized, it becomes a decadent culture; it must die or be reborn. Religious possibilities in family life, clearly conceived and practised will give new birth to our dying civilization.

This fact should challenge members of the Christian American family that ultimately their one devoted loyalty is to the true and living God, the Father o and of spirits, from whom all civilizations sp by whom they must finally be judged and dis requires a loyal adherence to the Christianity of bears, which has been refined and reempowere recurring crises, not the least of which we of th generation now face.

In the collapse of historical cultures, men ha been found who are sufficiently sensitive to di ing to become the founders of a new spiritua tion. Upon peoples with centuries of appreciatio nal values the world must depend for such l American Christian families are the possessors heritage of material, mental, and moral wealth. will God exact much in the new order.



Life's Meaning

What is the meaning of life? My life, your life? Here today, tomorrow we are gone. Our as a "hand-breadth," the Bible says; fleeting, fra it any real meaning?

Julian Green has a story, "Then Shall the Dus —an odd, mystical, cryptic story, a bit confused, dim hints and gleams, seeking the meaning o and ours. Here is his text:

"Our lives can be explained," he says, "onl are related to those that preceded them and that follow them, like words in a long sentence, meaning of which is known only to God."

The full meaning of our life, then, is hidde thing awaited, if indeed we can ever know it. the meaning of anything we should have to meaning of everything.

Only God can know the full meaning of ou tiny, so brief—but it means much to know that H and cares. Such faith in the secret alike of sani sanctity.

My life, your life, if taken by itself alone, to have little meaning, if any. Only as we see it in a chain, a word in a sentence, a note in a s it reveal meaning.

When we see our life as a pulse-beat in one and our work carrying a little further a task we did not see the beginning, and will not see th is all aglow!

A stream of goodness was flowing in the wo we arrived; it will be flowing when we are make our lives a part of that stream, a shinin nothing more, is our glory.

We are not to refuse to do our part, because know the whole or see the end. Nor are we t the stage and pull down the curtain, for lack that the play is to be a victory.

"The play's the thing"; each must do his par best art, linking his life with others in teamw word ought to be added, "never take from any song," his word, his dream!

Building Manhood

Discipline Under Church Guidance

SARAH ELISABETH EVANS

ll diamond sparkled in the hand of Dr. Richard rthorn, president of Spanish-American Institute, ena, California. Its donor, a widow, explained "This diamond was given to several years ago. most precious possession." Because a scholarship de possible her son's education when she was o finance him, she gave her "most precious pos- as a token of gratitude. Her son is now estab- a trade, successful, and well-adjusted. Dr. Sil- accepted the mother's gift reluctantly. "It makes happy to give it to the school," she insisted.

ften does appreciation for missionary guidance tself in gifts of jewels. More frequently it comes pontaneous "You're swell" of a grateful young- the firm ke and t "God you" of who has lped.

imes, too, sful indi- emembers got his develop- ain skills leisure- ivities un- ed leader- Cleveland ars ago, a tted pow- ome runs f "Rusty" baseball Broadway Church. Today he is a Big League Whenever the team comes to Cleveland he invites to a down-town hotel for dinner. Before they r an evening of reminiscence he slips his guest us check for the boys' work at Broadway. He hat, although many a youngster thinks sports to ain dish, he benefits from other valuable, if less "vitamins" in the athletic menu. For example: Pyramid Club is the best means of discipline I says Mr. Russell. It takes two years for such a click perfectly. Patiently each boy must learn the of balance, proportion, concentrated effort, and, portant of all, his individual responsibility. Tim- be perfect. At the blast of a whistle three-quarters of boy-flesh snaps into position, each ground man, third row, and top man in his place. A six-inch ny one might be costly. It was a privilege to at- first "rehearsal" of the current group and I d at its achievements. Mr. Russell shook his head. back in two years. You'll really *see* something No smoker can belong to the club and preliminary examinations and training are required.

ing a game is not all-important," declares Mr. whose remark can scarcely be termed "sour grapes," for his teams have won seven first places and one second in the South End Church League during the past nine years. Character building is what counts, he believes, and a school principal, an athletic director, a dentist, a football coach, and other Broadway "alumni," lend conviction to his statement. Seven of his "graduates" sing in the church choir; four are official board members; two are assistant scoutmasters; one is a scout committee member; one is president of the Epworth League, and four are Sunday school teachers.

"Still more "proof of the pudding" is contained in the story of the reputedly tough gang among whose members community house activities were begun at the Cleveland Goodwill Industries in 1919. Rev. Frank M. Baker, superintendent, invited the boys to "come in." They were so startled at not being "kicked out" that most of them attended regularly. But Mac was different. No one seemed to understand him and he stopped coming. Gradually the others responded to the taming efforts of patient leaders. Eight earned their way through college. One is now assistant manager of a drug store. Another is a graduate pharmacist. A third is a trained veterinary. A fourth is studying for the ministry. Today Mac is a racketeer. He occupies the dangerous "crow's nest" post in a gambling club, ever alert for possible "trouble" as customers enter. Speaking of Mac, another member of the former "gang" recently said to Mr. Baker: "If you and the church hadn't asked me to 'come in' to the church and made something of me, I don't think I would have amounted to anything. Probably I would have gone along with Mac."

FAST ACTION AND GOOD SPORTSMANSHIP AT THE CHURCH OF ALL NATIONS, NEW YORK CITY

Perhaps the world at large will never hear of the quiet, respectable achievements of the pharmacist, the veterinary, or the minister. Yet they— and thousands like them —are worthy examples of a church whose ministry among the underprivileged "can face the future" because it has "proved the past." The world may or may not hear of Mac, depending upon his luck. So long as the Macs exist, however, the task of the church is not done!

——Hitler has driven us to a new appreciation of democracy, says Dr. Fosdick. Thank God for Hitler? "No. Thank God for God, who can overmaster Hitler, use him, despite himself, for causes he has no mind to serve."—*The Churchman.*

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The Basis of Christ's Authority

In a time when the alternative to Jesus' way of life is as bitterly propounded as is the case today, the fundamental reason for following Him demands reemphasis. Theology finds this foundation in His divinity as attested by the Incarnation. The discussion of these topics is usually embodied in language too involved, and in books too heavy, for the average reader. Now, however, we have these themes set forth in everyday terms, and in convenient form, under the title "Christ and Christian Faith."* The author is Rev. W. Norman Pittenger, Fellow and Tutor, the General Theological Seminary, New York City. The quality of the volume is at once guaranteed by the fact that it is one of the Religious Book Club selections for the current year.

Mr. Pittenger's purpose in writing these chapters is not that of giving an exhaustive exposition of Christ's uniqueness, but of making "it clear that the decisive and definite embodiment of God in human life, in the person of Jesus Christ, is the heart and the center of radiation for the entire Christian faith, experience, life, and theology." What the world needs at this crucial juncture, he avers, is not Something in which people can place their trust, but Someone. That Someone is no other than Christ. The author states the grounds for such a personal faith, discusses first Jesus' humanity and then His deity, evaluates the theories respecting the union of these natures, sets forth the reasonableness of this method of divine revelation, emphasizes the usefulness of the Incarnation doctrine as a key to understanding our world, and expounds the doctrine of the Trinity, together with the types of activity employed by the Eternal Word of God.

"Christ and Christian Faith" has been written in protest against the tendencies of liberal Protestant theology. The writer has sought to employ the best that recent Biblical criticism and philosophical inquiry have this field. His position, however, is that of t Catholic wing of the Episcopal Church, and hi point of reference is the creed enunciated by th of Chalcedon, especially those phrases desc Christ as "God of God, Light of Light, Very Go God, made man for our salvation." One of t and helpful notes in this book is the affirmatio is impossible to separate Christ from the orga ship which came into being through Him, an it is impossible to understand Christ without th ship."

*CHRIST AND CHRISTIAN FAITH. By W. Norman Pittenger. Round Table Press, Inc.: New York. Price, $2.

V

Three dots and a dash—that's the Morse co All over Europe in the Hitler-plundered cour are tapping out the mysterious "V," which stan tory and release from totalitarian slavery. It is nerves, and was devised by the British to under morale. Instructions regarding the methods by is to be waged are being radioed by the British ing Company on a wave length destined to re nook and corner of the Continent. The "V" chalked on walls, painted on sidewalks, and eve on the backs of Nazi soldiers. So agitated are mans over this subtle attack that Goebbels has tempted to steal the idea and thus overcome mining power by urging Germans to adopt th and spread "V" 's everywhere as a prophecy of a victory, "Viktoria." London, however, points ou proper German word for victory is not "Vik "Sieg." In German, said the cynical London bu "V" stands for "Verboten" (forbidden).

Blacklist

In order to safeguard the good-neighbor counteracting Axis influence in Latin America, Franklin D. Roosevelt issued a proclamation las which he listed 1800 persons and firms "deem acting for the benefit of Germany and Italy" Rio Grande. He ordered the freezing of any a in this country by the blacklisted parties. Go machinery also was set in motion to bar these pe firms from trade with United States exporters porters. The President indicated that the list extended to include "entities of the same cha the Far East and Europe. Washington has m to stabilize Latin American currencies, provide and finance new industries.

Another Nazi Plot

Former Finance Minister Victor Paz Este Bolivia was arrested on Sunday at Tarija in th the Bolivian oil fields. Police charged that he "in connection with a Nazi putsch" which h the country into a state of siege and resulted in sion order against the German minister. A n the Chamber of Deputies, Estenssoro was de officials as head of the "Nationalist revolution ment," automatically ordered dissolved by pro of the state of siege. Estenssoro resigned from th June 20 in a disagreement over the exchange r peso and the dollar. Four newspapers—two of t tioned in Washington's Axis blacklist—were s and several persons were arrested as swift go action Saturday night was declared to have a Nazi revolutionary plot.

WANTED---MORAL BACKBONE

: the Ten Commandments now obsolete? Are thical teachings of Jesus too old-fashioned for 'he moral sag of the American people in recent presents a spectacle nothing less than tragic. compelling convictions are wanting in vast s of our modern life. "Everything goes" and e urged by the cynics not to "get excited" over uestionable attitudes, habits, and customs of ontemporary civilization. We are "living in a lay," we are told. The principle of relativity in oral action must be given serious consideration, here are no binding absolutes like the impera- of honesty and truth-telling. Such is the now iar line of argument by which the easy-going ists of our day rationalize our loose thinking onduct.

eories, however, tend to work out in the form actical consequences, and we are today reaping errible harvest of flabby moral teachings. Our : life is "softening up." We are beginning to for nothing, or rather to stand for anything. trend of the times is illustrated in a thousand The fathers used to warn us to avoid the very rance of evil. That wise advice is now almost letely in the discard. Indeed, what were re- d as out-and-out sinful actions fifty or a hun- years ago are today skilfully excused or ex- ed. The line of demarcation between the exact- lealism of Bible teachings and the precepts of paganism is all but obliterated. And we are pay- or our folly. We have forsaken the search for Holy Grail and are lost in the dark swamps of ief.

: still retain an interest in the gentle virtues— st we pay our homage to them by way of lip e. We are quite agreed that men should be to one another. We think with Henry Drum- l that love is "the greatest thing in the world," most of all in these trying days do we exalt . But what of the robust virtues that call for ng self-sacrifice, for excruciating struggle, for isting endurance? It is one thing to endorse a of moral conduct, to sign a statement calling certain course of ethical action, to work out er creed, or pass a ringing resolution; it is quite er thing bravely to fight for one's convictions, dure excruciating pain and suffering, and sted- to withstand the determined assaults of evil- .

e Bible is a virile book. It is a realistic book. Bible gives us a picture of life as it is. In the tures love, kindness, and peace are exalted and the glories of the perfect world are magnified. There is also portrayed the human struggle, God working through man for the achievement and preservation of those moral values without which life is meaningless. The Bible is a book of sin and sorrow, of struggle and achievement, of joy and hope, of war and peace. It is in the Bible that we read of those who cry, "Peace, peace; when there is no peace," and it is Christ Himself who says, "I came not to send peace, but a sword," thus emphasizing by indirection the robust elements that must be recognized in the attainment of a peace that is to be anything more than an abstract, paper peace.

Sharpening down the discussion to its concrete application to the present tragic situation of the world's life, have we become so soft in our morality that we can hear no call to resist tyranny? We want peace. Of course we want peace. All decent citizens want peace. No minority group has any corner on the desire for peace. But what kind of peace do we want, and how is the true peace to be achieved? We can have the peace of slavery if we so elect; we can have the peace of complete suppression of all the freedoms if we choose; we can have a peace out of which all the lifeblood of the robust virtues and of the gentler virtues except peace itself has been drained. We can have all this by simply doing nothing, by remaining passive, by acquiescing in wrong. But do we want that kind of peace?

In these days of moral flabbiness, there are still some old-fashioned persons who believe that men of good will should stand for something, should be able to say "No!" to the destroyers of liberty, should resist "unto blood" if necessary in bearing witness to the validity of the great moral imperatives of human life. Honesty, truth-telling, justice, courage, endurance, resistance to wrong, chivalrous defense of weak and helpless human beings, forcible restraint of the ruthless enemies of society—all these call for moral backbone.

Our civilization is far from perfect. It is marred by injustice and lack of brotherhood, by exploitation and cruelty; but with all its imperfections it represents progress from the age of "tooth and claw." We believe that it is worth preserving and that, if we preserve it, there is hope of still greater progress in the years to come. But if the values achieved by the human race through the centuries are to be kept, men of moral backbone must not only "wait upon God" and "trust in Christ" but also gird up their loins with determination and cry "Halt!" by both word and deed to the insane underminers of civilization.

THINGS WHICH CANNOT BE SHAKE

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

Suffered under Pontius Pilate, was crucified, dead, and buried.

In its emphasis on the suffering and death of Jesus, the Creed is certainly apostolic. It was the crucified Jesus of Nazareth whose Messiahship Peter preached on the Day of Pentecost. The story of the conversion of the Ethiopian eunuch shows how early the prophecy of the Suffering Servant became the key passage for the Christian interpretation of the Old Testament. And St. Paul tells his Corinthian converts that he had come among them resolved to know nothing but Jesus Christ and Him crucified.

There was nothing popular about this message. To the Jews it was a stumbling block, an insult—their Messiah a crucified criminal! To the Gentiles it was foolishness, a piece of crude superstition. The plain fact was that the preaching of the Cross was a frontal assault on the very foundations of existing civilization. When the historian Tacitus refers to Christianity as a vile superstition and to the Christians as haters of mankind, he is simply reflecting the natural attitude of educated gentlemen of his time to a religion which flouted the power and wisdom of Graeco-Roman civilization by making Rome's brand of deepest infamy the crowning symbol of divine love.

Yet this strange message triumphed and the men who had found in the Cross the center of their faith were justified. From their day to ours the suffering of Christ, the reality of His death, the dread certainty of His burial have been articles of the creeds of Christendom. But it may be questioned whether we always see the true significance of the insertion in the creeds of this statement of certain historical facts. It means that the Church sees in them something of major import for its faith. The suffering of Jesus is a fact of history which constitutes a revelation of that eternal truth on the knowledge of which depends all hope of building in this life personalities and a social order possessed of true worth and permanence.

This means a radical condemnation of all those systems built on merely human wisdom and power which at any given time make up what we call the world. Take them at their best and highest, they are not only inadequate, but just so much ignorance and folly, weakness and cruelty. Radical as this judgment is, it is hard to deny its truth. The world of the first century crucified Jesus Christ. What can be said of the wisdom which led to such an exercise of power? The world of the twentieth century is gifted with a wealth of scientific knowledge, the knowledge which it boasts is power. But all its wisdom cannot save it from using its power to destroy its accumulated heritage and to slaughter its children. In those uneasy armistices which it dares to call peace it cannot achieve social justice, and its wars are waged for ends which they cannot assure under cover of high professions, which are forgotten once the guns are silent.

If this is all there is, if this is the final reali human life is just so much meaningless evil, a p nightmare from which the sleeper, try as he m never awake. Hence the supreme value of the C the sign by which God assures His children t welter of feebleness and sin is not the real worl and goodness, truth and beauty alone are real a them the world has no power. The historical even took place on Calvary shows them as triumphant the victory of unarmed and unyielding Love, defy world to do its worst. If the power and wisdom world are only shadows, so also are its triump truth and right.

"Truth forever on the scaffold, Wrong forever on the
Yet that scaffold sways the future . . ."

The third day He rose from the dead.

The meaning of the Cross is attested by the r tion of Him Who suffered on it. Calvary is not other martyrdom, another example of the worl with its great dreamers, not just another place a prophet perished. It is the place where once all there is revealed the true meaning of all the doms, the eternal validity of the great dreams o kind, the deep significance of every prophet's s Here there died One Whom death could not hold armed with no weapons save those of love and fa goodness, but possessing these as only the perfe of God could possess them, came back from d lead His followers in the great task of building th dom of God among men.

The disciple's conviction of the resurrection is which can hardly be accounted for unless we acc conviction as valid. We can hardly believe that the were deceivers, for deceivers do not embark on a of hardship and persecution, nor do they persis joyfully. Nor is it sensible to think of them as t tims of a great illusion. After all, an illusion stands the test of a whole world's scornful and m opposition, especially when it is accompanied by sence of anything approaching spectacular succes could it easily communicate itself to following gene so that when its original victims were dead, the withheld from them was won by their successors. faith in the resurrection was based on an experi life-giving contact with the living Christ, and that ence was real. Furthermore, it is a faith which h sisted because of the persistence of the experience in it is grounded. Certainly the long history of the Ch Church is left without adequate explanation if th in the resurrection is denied. Without it there is n news. Is it reasonable to believe that in a rational u all this fabric of power and goodness rests upon a

No, we believe in Jesus Christ Whose sufferings Pontius Pilate, crucifixion, death, and burial are r as the final victory of God and man through His rection from the dead.

ALLEN E. CLAXTON

Market Values

y Asher was talking to some of his friends about arket value of mutton. "Save the sheep for wool," ohn, "Mutton doesn't sell." Henry had another 'I shear wool as a sideline; my real money comes raising lamb for the butchers." Bill had his say, "I nothing but the best. We have the finest breeders, ed the stock on carefully-balanced rations, we inte against disease, and we get results. Why, do now, I think we take better care of the sheep than of our children." "I'll bet you'd give your right or one of those prize rams of yours," added John. t know but I would," came the answer.

Asher couldn't keep still any longer. "Did you ompare the value of a man with a ram? Tell me, v much more value is a man than a sheep?" Henry ned his head, "Depends on who he is." "Take your- suggested Percy. Nobody had the latest market ions on human beings. Percy continued.

ppose your right arm was about to be taken from vhat would you give to keep it? Or suppose your d been bartered away; what would you give to get ?" Three sets of shoulders were shrugging.

you remember Charlie Higgins? Well, everybody s how stingy he's always been. The other day he owntown with little Jim, his twelve year old son. ey were getting into their car to start home, Charlie nbered a package he'd left in the store across the and started after it—without looking either to the or the left. Little Jim saw one of Hammakers big bearing down on his Dad. Like a flash he leaped he street and pushed the old man to safety, but he n't quite make it himself. In the hospital Charlie left the boy's bedside. The doctor said that if he ed consciousness, he would probably live. Finally e opened his eyes. Tears were rolling down Charheeks. "Are you all right Sonny?" Jimmy looked d the room, "Gee, Pop, I guess I lost my hat."

Vhat shall a man give in exchange or his soul? (Matthew 16:26.)

Stoning Prophets

The man over at the filling station was mad, not angry, mad! George W. Peterson was not easily upset, everybody knew that, and when he did explode there was usually ample reason for it. George was still boiling and sputtering when he got home. His wife tried to restore his equilibrium.

"Now see here," she was saying, "I wouldn't get that excited over a paragraph in a newspaper, especially when it's in the "Letters to the Editor" column. How do you know anybody will read it?"

"Read it? Read it?" blustered George, "Didn't half my customers bring me copies of it today?" Mrs. Peterson continued her unequal battle. "All it says is that you directed these people on some wrong route that got them into a lot of trouble and expense."

"Yes, that's *all* it says! Did I send them through Indian Gap? I did not! Did I send them over the Peaked Hills? I did not! Did I even suggest it? No! Why bless my soul, I advised them against it! I take pride in knowing these roads around here. Why, Mary, you told me the other day that I took my life in my hands to find out if Hunts Bridge was safe after the flood. It costs me plenty to be able to give folks reliable directions."

Mrs. Peterson was sure that her husband was right, and that the people who knew him would not be influenced by that letter. George was still fuming: "Tourists, writing such a letter. It wasn't bad enough that they should ignore my directions, and follow a ridiculous route of their own, but when they get into difficulty and disaster, they blame it all on me! It's enough to try the patience of the Lord."

All we like sheep have gone astray; we, have turned every one to his own way. (Isaiah 53:6.) **I will not execute the fierceness of mine anger, . . . for I am God and not man.** (Hosea 11:9.)

Rev. William Gunter, superintendent of the Boston District of The Methodist Church, and Mrs. Gunter plan to leave on Thursday of this week for an extended trip to the Pacific coast. Their itinerary includes Niagara Falls, the Grand Canyon, Los Angeles, Catalina Island, a short trip into Mexico, San Francisco, Portland, Ore., Seattle, Wash., Vancouver, Jasper National Park, Lake Louise, and Winnipeg. Part of the return journey to Boston will be made by boat on the Great Lakes.

Rev. G. Franklin Snyder, for eighteen years pastor of Fordham Church, New York City, and Mrs. Snyder celebrated their fiftieth wedding anniversary on July 15. Officials of the church gave added significance to the occasion by arranging a special religious service at which Dr. John M. Pearson, superintendent of the New York District, was the principal speaker. The service was followed by a reception attended by members of the church and Mr. Snyder's ministerial confrères in the Bronx.

President T. Ross Hicks of Wesley College, Grand Forks, N. D., a former member of the New Hampshire Conference, was a caller at the HERALD office on Wednesday of last week. With his wife and their son Philip, he has been spending his vacation in the East. They expect to return to Grand Forks about August 1.

Harry B. Sanborn, a prominent member of Main Street Methodist Church, Nashua, N. H., who died on Wednesday of last week, had for thirteen years been secretary-treasurer of the Laymen's Association of the New Hampshire Conference. Previous to his coming to Nashua, Mr. Sanborn had been an active worker in St. Paul's Church, Manchester, and at Goffstown, where he served as a successful superintendent and teacher in the Sunday school. There survives him, besides his wife, Alice M. Sanborn, whose parents were the late Rev. and Mrs. J. Mowry Bean, one daughter, Rachel, also of Nashua.

Rev. G. P. Sparks, pastor of the Methodist Church at Phillips, Maine, who had been in a hospital in Bangor undergoing medical treatment for more than a month, returned to his home on July 12.

Bishop F. T. Keeney will preach on the theme "An Itinerant's Valedictory" at First Methodist Church, Syracuse, N. Y., July 27. Upon advice of his physician, it will be his last sermon. Bishop Charles Wesley Flint will preside at the service. Bishop Keeney was elected minister emeritus of First Church on the occasion of his seventy-sixth birthday, February 9, 1939.

Archie E. McCrea, editor of the *Muskegon Chronicle* and lay leader of the Michigan Conference, and Arthur F. Tull of the Detroit Conference, an active layman of Boulevard Temple Methodist Church, Detroit, were recently elected to membership in the board of trustees of the *Michigan Christian Advocate*. Their election represents a new departure in policy, for they are the first laymen in the history of the paper to become members of its governing body. In order to provide for lay representation in the management of the *Michigan*, two trustees, Rev. Alfred Way and Rev. George Olmstead, voluntarily resigned from the board.

Rev. Joseph M. Henderson, pastor of Grace Methodist Church, Rochester, N. Y., died on Thursday of last week at his summer home in Silver Lake, N. Y. He was a former district superintendent, having served both the Olean and Rochester districts of the Genesee Conference.

James Worley, son of Dr. and Mrs. H. W. Worley, missionaries in Foochow, China, following his graduation from the Shanghai American School has taken a position on the American Consulate General in Shanghai.

Rev. John W. Barkley, pastor of the Methodist Church at Brownsburg, Ind., was the guest speaker at the dedication week program of the new Kynett Memorial Church at Henderson Settlement, Frakes, Ky., July 6-13. Mr. Barkley was a student at Boston University School of Theology from 1937 to 1940.

Mr. A. J. Sayre, prominent Methodist layman and donor of Sayre Hall at Wesley College, Grand Forks, N. D., died July 5 in Pasadena, Cal., at the age of eighty. He had been a member of the board of trustees of Wesley College for many years, and before his death made provision for a generous gift to the institution from his estate.

Creighton Lacy, son of Bishop and Mrs. Carleton Lacy, and a member of the class of 1941 at Swarthmore College, was awarded a prize of $100 for an essay on "Cooperatives."

Dr. A. Earl Kernahan, national director of the Kernahan Directed Survey and Visitation Evangelism, will conduct a campaign for the churches of Melrose in September and for those of Quincy in January. He reports that campaigns carried on under his supervision have resulted in more than 425,000 Christian decisions. Dr. Kernahan is the author of numerous books on evangelism, and has this summer completed work on his fifteenth and sixteenth volumes.

Professor Paul E. Johnson, former dean of Morningside College, Sioux City, Iowa, and Dr. Ralph W. Decker, former professor of religion at Union College, Barbourville, Ky., will join the faculty of Boston University School of Theology this fall at the opening of the university's seventy-third year. Professor Johnson will offer courses in the History of Religion and Dr. Decker will teach in the department of New Testament and in the department of Religious Education and Philosophy of Literature. Other changes in the faculty at the school for the coming academic year include the appointment of Professor Edwin P. Booth, head of the department of Historical Theology, to the chair of New Testament and Related Subjects, recently vacated by Dr. William J. Lowstuter, who will continue as registrar; and the promotion of Martin L. Goslin, formerly assistant in the department of Old Testament. to the rank of instructor to succeed Winslow Adams, retired, in the worship. Dr. Richard M. Cameron the department of Church History, classes in Historical Theology, taught by Professor Booth, and D L. Strickland, who has held the Psychology of Religion since he res presidency of Simpson College un tirement this year, will continue the course on the Psychology of Experience.

Dr. Fred D. Stone of Chicago, c agents of The Methodist Publishir was in Boston on Wednesday of on business. While in the city he with Stanley O. MacMullen, who i ber of the Board of Publication, E. M. McNeill, manager of th branch of the Publishing House.

Miss Bessie Reay, who for a n years was a member of the staff i torial office of *The Christian Ad* New York, and during the past si has been connected with the Joint of Education and Cultivation of t of Missions and Church Extension, ried on July 10 in Christ Methodis New York City, to Rev. Harry Rea minister of the Evangelical Churcl chester, Pa. Dr. Ralph W. Sockm of Christ Church, and Dr. William son officiated at the ceremony.

Rev. A. S. Muirhead, pastor of odist Church at Mansfield, left o for Hollywood, Cal., where he his daughter, Mrs. J. R. Appleton return to New England in Septem

Miss M. Madeline Southard c City, founder and for sixteen ye dent of the American Association c Preachers, which is to meet July Winona Lake, Ind., was a call HERALD office on Monday of last v Southard addressed the meeting of England Town and Country Chu mission and a gathering of th preachers of New England durin week in June at Ocean Park, M

President H. J. Burgstahler of C leyan University was recently electe of Dillard University, New Orlea coeducational Negro institution. H of five trustees elected at large, serve for a three-year term.

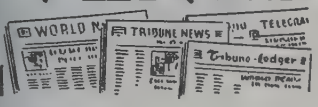
Wallace Nutting, whose name to many Americans through h photographs of old New Engla and gardens, died Saturday in Fra at the age of seventy-nine. Dr. N an ordained Congregational clerg gave up the work of the mini thirty-five years ago on account of and took up photography upon of his physician to get out of wrote about and photographed not only in New England but als sylvania, Florida, and Virginia, in England and Ireland. His "S tiful" series of books brought fame.

Dr. Henry M. Wriston, president University, is chairman of the formed Citizens Emergency Com Non-Defense Expenditures, which for a system of priorities in natio

es under the rule that "defense comes the essential services come second, and things should come third or be dropped ely." In a radio address on Saturday, Wriston said that "it will be no use g America from external threats if it nes insolvent and at the mercy of some evil." Dr. Wriston is a son of Rev. y L. Wriston, long a prominent figure e New England Conference, and Mrs. ton. His parents now make their home ingham.

nma Watt Easton, wife of Rev. W. H. n of Baltimore, Md., died in that city ily 9, after an illness of several years. husband, a member of the New Eng- Southern Conference, was for eighteen , previous to his retirement in 1938, a ssor in Morgan College, Baltimore. Be- her husband, Mrs. Easton leaves a Howard T. Easton, an instructor in ps Exeter Academy, Exeter, N. H., and grandchildren. A more extended sketch appear in a later issue of the Herald.

EVENTS



om the editorial department of the Joint ion of Education and Cultivation of the l of Missions and Church Extension has come a series of thirteen excellent hlets called "The World Parish Series," n brings information about the various gn mission fields of the church and ates in each case "What the Methodists Doing There." Maps and illustrations y add to the effectiveness of the series. e will soon be issued a companion set mphlets for the home mission work ethodism.

ingstone House, headquarters of the on Missionary Society, was damaged in t air raids. A bomb partially wrecked society's board room and penetrated gh to the strong room in the base- where many valuable records are kept. ry important historical document—the drawn in David Livingstone's own hand e of his first journeys in South Africa s destroyed, but the great missionary's e set of medical instruments was saved. ship's bell of the first "John Williams" n Ship in the Pacific, which also was e strong room, was smashed to pieces.

the 609,013 persons arrested and finger- d by the Federal Bureau of Investi- n during 1940, excluding those appre- d for the infringement of federal laws. hose committed to any type of penal ution, 199,211 were under twenty-five of age. Of these young people, 14,214 charged with drunkenness; 4378, with g while intoxicated; 8883, with disor- conduct; and 2073, with liquor law ion. The foregoing startling facts and s are furnished in a recent release by Research Service of the Anti-Saloon e of America.

kinson College, Carlisle, Pa., will n an appeal for funds to be known as 0th Anniversary Expansion and Endow- Fund, according to an announcement made at the alumni luncheon during the Commencement week program last month. While no goal has been set, it was stated that the needs for which the campaign is being conducted total $2,124,230 and that already subscriptions of $202,873 have been received. "Dickinson, the tenth oldest college in the country, during the past decade, when many colleges have been obliged either to increase indebtedness, curtail educational programs, or reduce salaries of faculties, has gone forward. Its property has increased in value from $1,400,000 in 1931 to $1,751,000 today. Its endowment fund today stands at approximately $1,500,000 as compared with $974,000 ten years ago." The needs for which the campaign is being conducted were listed as follows: $174,000 for retirement of existing debt; $300,000 for student scholarship endowment funds; $750,000 for general endowment fund; and $900,000 for new buildings and maintenance fund. The new buildings include a chemistry building, student center-assembly hall and chapel, and a field house at Biddle Athletic Field. The campaign will also enable Dickinson to complete its remodeling and renovation of West College, East College, Conway Hall, and Metzger Hall.

A beautifully printed pamphlet entitled "Activities Program—1941," recently received at the Herald office, brings an announcement of concerts, forums, parties, outings, and trips provided for the twenty-seventh session of the Summer School of Boston University. Many of the events on the calendar are open to the general public. Tourists visiting Boston during July and August would do well to avail themselves of the opportunities offered by this interesting "Activities Program." Miss Eleanor R. Mosely is chairman of the committee on arrangements for the summer activities features at Boston University, and Mrs. Demetria S. George at 688 Boylston Street (tel. Commonwealth 6070) is in charge of information and tickets.

Announcement is made by the National Broadcasting Company of a series of radio addresses for European audiences to be delivered by prominent religious leaders each Sunday afternoon from 1.45 to 2, beginning on July 20, over the international facilities of the NBC short-wave stations WRCA and WNBI. The speakers for these broadcasts include the following: Dr. Roswell P. Barnes, associate secretary of the Federal Council of the Churches of Christ in America; Dr. Henry Sloane Coffin, president of Union Theological Seminary; Dr. Harry Emerson Fosdick of the Riverside Church, New York; Dr. Theodore Ainsworth Greene of the First Church of Christ at Greenwich, Conn.; Dr. Joseph Fort Newton of the Church of St. Luke and the Epiphany at Philadelphia; Dr. John R. Mott, chairman of the International Missionary Council; Dean Luther A. Weigle of the Yale Divinity School; Dr. Albert W. Beaven, president of the Colgate-Rochester Divinity School at Rochester, N. Y.; Dr. Walter W. Van Kirk, executive secretary of the Department of International Justice and Goodwill of the Federal Council of Churches; Dr. Douglas Horton, general secretary of the General Council of the Congregational and Christian Churches; Bishop G. Ashton Oldham of the Protestant Episcopal Diocese of Albany, N. Y.; Bishop G. Bromley Oxnam of the Boston Area of The Methodist Church; Dr. William P. Merrill, pastor emeritus of the Brick Presbyterian Church, New York City; Bishop Henry W. Hobson of the Protestant Episcopal Diocese of Southern Ohio.

The Fourteenth Annual Conference on Preaching conducted under the auspices of Boston University School of Theology will be held this year October 13-15.

Announcement was made on Friday of last week by President Harmon W. Caldwell of the University of Georgia that the General Education Board in New York City had cut off financial relationships with his institution as the result of the seizure by Governor Eugene Talmadge of personal control over the university and its branches. It is said that the ousting of Dean Walter Cocking of the School of Education by the regents at the instance of the governor was one of the recent "events" that precipitated the action of the General Education Board.

Methodist laymen in all of the 43,000 congregations of the country are to be urged through the General Board of Lay Activities to take a greater responsibility in the carrying out of the program of the church, it was decided by members of the board in their second annual meeting held in Chicago, Ill., July 9-11. With President Edgar T. Welch of Westfield, N. Y., presiding, the board heard the annual report of George L. Morelock, executive secretary, and the reports of his associates, E. Dow Bancroft, Rev. James W. Workman, and W. Rolfe Brown. Dr. Morelock's proposal for a challenging quadrennial program for Methodist laymen was heartily endorsed by the board. This calls upon the men to make The Methodist Church "a worshiping church, a fellowship church, an evangelistic church, a stewardship church, and a missionary church." Vacancies on the board were filled by the election of the following new members: for the North Central Jurisdiction, Ernest H. Chapell, superintendent of public schools, Ypsilanti, Mich.; for the Southeastern Jurisdiction, Rev. Frank B. Jones of Paducah, Ky., and Professor W. K. Greene of Duke University, Durham, N. C. Five of the six bishops who are members of the board attended. They were Bishop J. Lloyd Decell of Birmingham, Ala.; Bishop Wilbur E. Hammaker of Denver, Col.; Bishop J. Ralph Magee of Des Moines, Iowa; Bishop William C. Martin of Omaha, Neb., and Bishop James H. Straughn of Pittsburgh, Pa.

With Our Writers

John R. Mott, New York City, N. Y.; chairman of the International Missionary Council.

Lester L. Roush, Columbus, Ohio; executive secretary of the Board of Trustees of the Ohio Annual Conference of The Methodist Church.

Herbert Welch, New York City, N. Y.; a retired bishop of the Methodist Church and chairman of the Methodist Commission for Overseas Relief.

David Englund, Newton; journalist, and writer for various newspapers in California and Massachusetts.

Sarah Elisabeth Evans, New York City, N. Y.; news service assistant, department of publicity, Board of Missions and Church Extension

A Romance in Giving

HERBERT WELCH

March 2 was really a red letter day in Methodist history. It was our Day of Compassion, with its Good Samaritan offering for Camp Service and Overseas Relief. No full story of its significance or of its incidents is now possible, but reports from some two hundred and fifty District Superintendents, who know their churches and who may be taken as fairly typical of all, afford a reasonable basis for a few comments.

1. Nearly all our churches, rich and poor, big and little, urban and rural, east, west, north and south, participated in this offering. The church which did not share on this notable occasion was the rare exception.

2. The people had a mind to give. Ministers in different sections of the country testify, "This was the easiest collection I have ever taken." No high-pressure campaign was necessary. When the facts were clearly and sympathetically presented, the response was hearty. "Information gave inspiration."

3. There were beautiful examples of loving thought and sacrificial spirit. Gifts came from Alaska, Argentina, Chile, China, Cuba, Hawaii, Porto Rico. Even areas suffering from flood or drought responded to the appeal of others' dire need. "Shut-ins" shared. Some out of deep personal want found a way to give their "Widow's mite." Not many large gifts came. One of $300 was received in Cleveland; there has been report of one in another city of $1000. But the largest gifts were not necessarily the most significant. Some gave rings—one lady her engagement ring after forty-six years of happy married life. A poor pastor's wife contributed $1 which had just come from a relative. The biggest gift in one district in Alabama came from the mother of an army chaplain. A preacher's son in a Utah grade-school gave his spending money for a month. The widow of another preacher, who had never in his fifty years received a large salary, herself now eighty years of age, gave $50. A young man in Maryland brought to his pastor an anonymous gift of $100. A brother and sister in Massachusetts gave $150. A farmer in Missouri, on a small charge which raises only $200 a year, was moved by the *World Outlook* presentation to bring $100 for Compassion Day. The Concord, Mass., Home for Aged Methodist Women sent $20 from their little pin money. And so with the churches. In very many districts every church gave something; in a goodly number, every church met or exceeded its quota. Some gave two, or three, or even four times the amount asked, and this from both city and country charges. In Florida, a little church of eight members gave the best *per capita* on the district. Sterling City, Texas, gave seventy-six cents per member. A two-point rural circuit in Kentucky brought in a sum equal to more than ten per cent of the pastor's salary. An Alabama church with seven members contributed over $10. A church of forty members with a quota of $7.50 laid $28 on the altar. Putneyville, Pa., from its six points, gave $200 in place of the $90 asked. Fort Ashby, W. Va., a five-point charge, jumped its offering from $30 to $130. New Albany, Miss., although asked for only $108, gave $600. The Deaf Mute Church in Chicago gave $86 from its eighty-one members. The Japanese and German churches contributed liberally, one German church in Philadelphia giving two and a half times its quota, and a very small one in Missouri emptying the pockets of its members and nearly doubling its quota! A few churches passed the $1000 mark on that eventful day. First Church, Wichita Falls, though asked for only $260, went into the four-figure group. Franklin Street, Johnstown, Pa., gave $1500; Central Church, Winston-Salem, N. C., $1643; First Church, Evanston, $1700; Highland Park Church, Dallas, on a quota of $950, gave $1925; and Metropolitan Church, Detroit, led the procession with $4000! One amazing gift was that at McComas, W. Va., where on a quota of $65, $1324 was raised. This was the result of the friendly ministry of the pastor among eighteen hundred coal miners, and their spontaneous resolve to put in $1 each, which they almost accomplished. Doubtless this roll of honor could be almost indefinitely extended if all the facts were known.

4. Some gave when adverse circumstances made it hard to give. Carson City, Mich., for example, was just rebuilding after a fire, yet laid $40 on the altar for the wider needs. A little Mexican congregation among the copper mines of Arizona, with a wrecked adobe chapel and the one remaining room almost in ruins, gave $32 for others. One offering out of the flood district in Texas was called "in deed and in truth, blood money." And yet, by and large, and with numerous and praiseworthy exceptions, this offering could not as a whole be called a sacrificial offering. "One million from eight millions" was not an amount that strained our resources, that meant careful planning and saving and self-denial, but a gift from our plenty rather than out of our poverty. The quota for the churches was not burdensome, and was easily met by little foresight and a little enthusiasm.

5. The whole event has not left a bad taste or produced an unhappy reaction. It has left a satisfying sense of partnership in a great and worthy enterprise. It will not hurt, but rather help, local interests and general benevolences. It has approximated the ideal of a genuinely spiritual offering, which blesses him who gives and him who receives. In Tyler, Texas, where one pastor by devoted work brought his church from a quota of $375 to an offering at the foot of the Cross of $1108, the remark is made, "The effect was marvelous."

6. The leadership of the Bishops and the cooperation of the District Superintendents were vital factors. But even greater was the part of the pastor, assisted in some sections by the Lay Leaders and the heads of the various departments of the church. It may safely be said that wherever the pastor, instead of meaning, "One more collection, but I suppose we shall have to take it," put heart into it and joyfully summoned his people to a Christlike adventure and gave thought and prayer to his method of handling it, quotas were met or exceeded and the people gave as at the building of the Temple. "Then the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord." One Superintendent characterizes it as "a great religious-democratic appeal." "It was a like a revival," says another.

7. This victory (for the latest reports almost $950,000 cash actually receiv date) gives us new heart for all our Methodism is not on the way out, b the way up!

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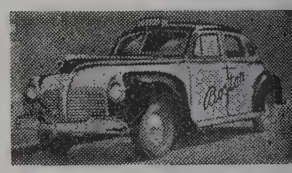

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Strong Plea for the Family

DAVID ENGLUND

. Franklin D. Roosevelt spoke with re of a prophet and the heart of a r when she addressed an overflow audi- of 2000 at the Harvard University sum- school, July 16 in Cambridge, Mass., he topic, "Family Well-Being and nal Morale."

om the family comes the morale of any ," she declared. "Therefore we should what is happening in the homes of ation, what the fundamental factors hat affect the homes, and how they be improved." Hers was the first eve- ecture of the second annual New Eng- Conference on Tomorrow's Children, ored by Harvard and 27 cooperating re organizations. Mrs. Roosevelt ap- l without expense to the conference. udience included adult students from cally every state in the Union. Singing he Star Spangled Banner" at the close as one great benediction from the col- throats of the entire country.

President's wife had visited homes ery sort throughout the land, and she t their doorsteps the blame for many e flaws in present national morale. d of profiting from revelations of the draft in the last world war, regarding the condition of our young manhood, she asserted, parents neglected the situation, as the recent draft has disclosed.

"Now we face an emergency with many boys being rejected—I think almost 40 per cent—for bad teeth, eyes, hearts, and other faults. Last spring I learned one of my first lessons, through a CCC camp. I was shocked to find that two-thirds of the young men, many of them high school graduates, could not read beyond the ability of a fifth-grade student. Nearly always the reason was a physical defect.

"The family must find a way to give children proper medical care from the time they are born. This problem should not be left to localities, but should be tackled on a scale that will cover the country."

When Mrs. Roosevelt gave as one reason for a national medical program the fact that "We have a population that shifts about" and added, "I don't know why," she brought roars of laughter. That was because of her own peripatetic nature, which takes her to every part of the country.

"Information about proper diets, now in the hands of the city, state, and national governments as a result of the recent nutrition conference held in Washington, should reach every family," the speaker continued.

"If you have a healthy people, you have a people that can defend the country, that can stand up and take whatever comes to them. The new kind of war requires from civilians and soldiers the same kind of strain. The noise and concussion under bombing causes the breaking of morale. To stand such strain is the physical part of national morale.

"We must know what conditions are throughout the country. There is not much morale in a sharecropper's home in Arkansas, or along Scott's Run in a West Virginia mining town, where a family exists on $10 a month in relief money. We must first know what conditions are in our own community, and see that they are good.

"Another element of morale is the belief that the country is worth living and dying for. To many people in our land life is not worth while. They hang on because they feel that the people and the government are moving toward a better life for everyone. They will hang on as long as they have that hope. Unless democracy moves forward, it has nothing more to offer than any other form of government. I have no fear of what Communist or Fascist propaganda might do so long as we go ahead.

"I do not blame Congress for confining itself to emergency expenditures; I blame us. How many of us have sought to influence our Congressmen when an NYA appropriation was being considered? We would not have had political bosses if the people held the reins of government in their own hands. Too few of us are really taking our citizenship seriously, showing an interest in who is nominated, and in voting.

"You have a stake in the government when you have put something into the making of it. That is the only way to have a true democracy, which treats the people with justice and allows them to develop to their fullest, regardless of race, creed, or color. If we do that, we shall never have to worry about national morale. We will come out of this emergency still the United States of America that loves liberty and means to be free."

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SONG AND SERVICE BOOK FOR SHIP AND FIELD. Prepared by Ivan L. Bennett, Chairman of the Editorial Committee of the Chaplains of the Army and Navy, Chaplain, U. S. Army. A. S. Barnes and Company: New York. Price, 75 cents.

A PRACTICAL HANDBOOK OF WORSHIP. By Albert A. Susott. Fleming H. Revell Company: New York. Price, $1.50.

THE CHRISTIAN INTERPRETATION OF SEX. By Otto A. Piper. Charles Scribner's Sons: New York. Price, $2.

MAKING THE MOST OF THE REST OF LIFE. By Karl R. Stolz. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.50.

IT'S FUN TO MAKE THINGS. By Martha Parkhill and Dorothy Spaeth. A. S. Barnes and Company: New York. Price, $2.

JUD GOES CAMPING. By Bernard S. Mason. A. S. Barnes and Company: New York. Price, $2.

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The Christian World Mission

It would be difficult to imagine a more beautiful spot in which to hold a Summer Conference than Silver Bay on Lake George, N. Y. This year's conference on the Christian World Mission was opened on Tuesday evening, July 1 by the introduction of the faculty, followed by an informal reception to give one the opportunity to visit the faculty members and discuss class work, so as to decide which classes would prove of most assistance in the work of the future.

The program was planned for ministers and lay leaders. Leaders of the Northeastern Jurisdiction of the Methodist Church had planned for a meeting of the Board of Missions of that Jurisdiction and therefore a good number of missionary secretaries and ministers were present. Also the six conference presidents of the Woman's Society of Christian Service of Troy, New Jersey, Northern New York, Central Pennsylvania, Erie, and West Virginia Conferences were there. Only two were present from the New England Conference: Mrs. L. W. Chapin, missionary secretary for Springfield District, and the writer, who is secretary of Missionary Education and Service for the New England Conference Woman's Society of Christian Service. In all there were 94 Methodists registered with the conference.

Mrs. Helen B. Bourne, Miss Bettie S. Brittingham, Dr. W. G. Cram, Mrs. V. F. DeVinny, Dr. Ralph E. Diffendorfer, Dr. E. Stanley Jones, Dr. G Q. LeSourd, Mrs. Lenore Porter, Rev. Karl K. Quimby, and Miss Ruth E. Wheaton were prominent Methodists on the program. Dr. LeSourd was executive secretary for the conference; Miss Brittingham and Miss Avis Harvey were the leaders for the Organized Women's Group, where problems and plans concerning women's groups were discussed; Dr. Diffendorfer made an evening address and led two morning periods on "Present Day Issue on World Christianity"; Dr. Jones was the speaker at one service on Sunday, took part in a symposium one evening, and talked with the ministers one afternoon; Dr. H. N. Morse talked two mornings in the auditorium on "Christianity and Democracy," and Dr. L. J. Shafer two mornings on "Christians and World Order."

Each day following the Auditorium presentation the conference divided into several groups. Besides the women's group previously mentioned, there were "Lay Interest Group," "Pastoral Leadership," "Youth Activities," and "Church School." These were led by people more or less specialists in the subjects. Dr. T. H. P. Sailer and Mrs. Virgil B. Sease of the M. E. M. taught the study books for 1941-1942, namely, "Christians and World Order" and "Christians and Democracy." Dr. Harris E. Kirk, pastor for forty years of the Franklin Street Presbyterian Church of Baltimore, Maryland, was the leader of the Bible hour. If there had been nothing else in the Silver Bay Conference, his hour alone would have made attendance worth while. We were very fortunate in having Dr. Kirk, who for many years has been visiting preacher of Westminster Chapel in London. Because of war conditions abroad, he stayed in this country this summer. His general topic was "The Message of the Bible for the World Today."

In the afternoon there was a variety of programs and some free time. The Jurisdictional meetings took up two afternoons and part of the third. Miss Sue Weddell conducted a Missionary Quiz Hour. Several missionaries on the grounds were present each day and we were allowed to question them.

The evening meetings were varied. Panel discussions, symposiums, music, and moving pictures—one prepared for use in youth organizations and one on Migrant Workers. That evening Miss Edith Lowry, Executive Secretary of the Home Missions Council, was the speaker. When we had a symposium on Race Relations those taking part were Miss Katherine Gardner of the Committee on Race Relations of the Federal Council, Dr. Horatio Hill, who has done an outstanding piece of work among the Negroes in Harlem, Mrs. Wiesburn Thomas, an American born Japanese wife of a Missionary, Mr. David Owl, an Indian American, and Mr. Toro Matsumoto of the Church of Christ in Japan. Miss Ruth Seabury of the Congregational Board was present for a portion of the Conference. She made three addresses and gave suggestions for the book study at one class meeting. She is a world traveler and a most inspiring and enlightening speaker.

The Fourth of July there were some extra features. "All Campus Features," taking in the employees on the grounds, the Interpreters Conference, and our conference. A National Allegiance Meeting was held in the afternoon, with radio program, special music, etc. At the evening meeting in the auditorium, Bishop G. Ashton Oldham, Bishop of Albany of the Episcopal Church, was the speaker. Dr. and Mrs. Robert W. Searle also spoke, Mrs. Searle taking for her topic, "Use of Drama in Christian Education."

Sunday was truly a feast of good things. Dr. Paul Scherer was the morning preacher, Dr. E. Stanley Jones and Miss Seabury s in the afternoon, and Dr. John A. Ma President of Princeton Theological Semi was the evening preacher. The music furnished by the Silver Bay Chorus and ists.

The closing service was held in the C in charge of Dr. Charles T. Leber, Chai of the Conference. It was a blessed se of dedication and consecration and c with the communion. We went quietly the chapel to the outdoors to see a bea moon in the sky, after a series of thu showers. It seemed to bespeak a promis the future, a guiding light for all who their responsibility for their Christian W Mission.

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The Price We Must Pay

(Continued from page 670)

experience, the need of raising up, the v over, many real apostles of reconcili I use this term advisedly. It has the n of connotations. It is exemplified by names as these (to indicate a few who passed on and whose works follow the whom the ecumenical movement is eter indebted: Bishop Brent, Archbishop S blom, Robert Gardiner, Bishop Bashfor Henry Lunn, Dr. Cadman, Professor mann, Peter Ainslee, K. T. Paul of Dr. Cheng Ching-yi of China, Archb Nicolai of Japan, and Erasmo Brag Brazil.

14. Finally and supremely the dra together of His followers, which Chri unmistakably desires, *is a superh achievement*. It never has been and can be a matter of human devising energy. Christ wills our unity, and, ing in and through us, He achieves it. C

: High-Priestly prayer that we all one is inexplicable. The most strik- g about this experience is not so e fact of prayer for unity, essential vas and is, but the fact that *Christ* or it. If He found this necessary or what presumption and futility it with our limitations, shortcomings, kness, to assume that we can bring great God-appointed purpose with- practise of genuine prayer!

Church Register

HERALD CALENDAR

lle Campmeeting and Bible e, Jacksonville, Maine, July 27-August 3

Grove Campmeeting, Summer Institute and Young People's ply, East Poland, Maine, July 27-August 3

Ashram, Blue Ridge, N. C., August 1-15

Church Camp (for Interme- , Claremont Junction, N. H., August 3-9

Birth

R—In Milan, N. H., June 29, to nd Mrs. Herbert A. Cooper, a er, Laurice Marlene.

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Bits of Fun

Apparently Uncle Sam's Army has its saluting—and other—troubles, too.

A man who'd just joined for training passed a captain without saluting. The captain stopped him. "Take a look at me," he said. "Do you attach any special significance to this uniform?"

The new chum looked him over, then grinned. "Why, you lucky dog," he exclaimed, "you've got a suit that fits!"—*Answers.*

Betty had been evacuated to the country from a British city. Visiting her parents, she found that triplets had been added to the family.

"You've made a mistake, Mummy," was her comment. "You should have done the ordering; you know Daddy stutters."—*Advance.*

A woman carrying a small American flag walked into the city hall at Kansas City, and, stepping up to the information booth, announced: "I've just been made an American citizen. Now," she added, confidently, "where can I get my taxes reduced?"—*Boston Globe.*

"Eat fruit," one parson advised another who was not feeling so fit. "You can't eat too much fruit." "Adam did," was the laconic reply.—*Selected.*

Employer—Did you cancel all my engagements as I told you?

Secretary—Yes, sir, but Millicent didn't take it very well. She said you were to marry her next Monday!—*Exchange.*

The teacher believed in giving her class lessons in general knowledge.

"What is this?" she asked one day, holding up a small object.

"A pay envelope," replied little Freddie promptly.

"Good!" exclaimed the teacher. "And what did it contain?"

"Money," said Freddie, "your wages."

"Very good, Freddie" she said, beaming round the class. "Any questions about it?"

"Please, teacher," remarked one thoughtful child, "where do you work?"—*Montreal Star.*

A household was disturbed by a raid in the night. "Hurry up, Mother, let's get downstairs," called the husband. She began to move, but not quickly enough. "Come on! Come on!" called the husband again. "All right," she aiswered, "but I must find my teeth." "Heavens, woman!" replied he. "It's bombs they're dropping, not sandwiches!"—*The Christian World,* London.

One of the guests on the "Can You Top This?" program told of an American friend who met a newcomer to this country. The American asked if the other man liked America.

"Whoooo! Sure. Wheeee!" said the other.

"How long have you been here?" asked the American.

"Whoooo! Three months. Wheeee!" replied the man.

The American was puzzled. "Where did you learn English?" he asked.

"Whoooo!" said the other man. "Short-wave radio. Wheeee!"—*Boston Globe.*

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